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ever may have been the actual fact. The words, *yn y lliv*, are, therefore, unnecessarily introduced; and we cannot see, how the scriptural passages, to which our correspondent alludes, can justify the use of them with reference to the translation in question. A translator is bound to conform to the sense, and, as far as possible, to the expression, of the writer he undertakes to translate.

On the charge of "a bigotted and unchristian spirit," which our correspondent is pleased to make against us, we have no wish to offer any remark, since it is evidently founded in a misconstruction of our meaning: and, if J. H. will take the trouble of re-perusing the passage, he will find that we only put the case hypothetically. All we said was, in substance, that, if it were wished to designate the *Dippers* by that name, the word used by our correspondent (*trochedigion*) would be the very one to employ. This we repeat; but we never, by this expression, meant to accuse the translator of any such sinister and unworthy design. The inference, he has drawn, therefore, as to the "spirit," in which our observation was made, was somewhat too hasty.

II. THE LEEK.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The following account of this national symbol appeared in the "*Gazette of Fashion*," No. 6, and I should be happy to see it transferred to the pages of the CAMBRO-BRITON.

Your's, &c.

J. P.

"IT is a common error to trace the origin of the Welsh custom of wearing Leeks on St. David's day to a victory gained by Cadwallawn in the sixth century near a field of leeks. It is a much more probable supposition, that they were a *Druidic Symbol*, employed in honour of the British *Ceudven*, or Ceres*. There is nothing strained or far-fetched in this

* The writer seems here to have made a mistake in the name; for it is probable, he must have meant, by *Ceudven*, the Cyridiwen of the ancient Cymry, who was regarded, in the mythological creed of that people, as the first of woman-kind, and also as possessing the attributes ascribed to Venus. Accordingly, *Pair Cyridwen* is used by the early Welsh poets for the Cauldron of Renovation. As to the general subject of this article, we beg to refer the reader to the second volume of the CAMBRO-BRITON, p. 182.—ED.

hypothesis. The Druids were, doubtless, a branch of the Phœnician priesthood. The latter is accused by a writer on the spot, of addiction to a similar oak worship, "*Ye shall be ashamed of the oaks that ye have chosen.*" Moses himself, a member of the Egyptian priesthood, erected a *Druidic Cromlech*, or *circle of twelve stones*, in the same country.

"During the funereal rites of Adonis at Byblos, *Leeks* and onions were exhibited in 'pots with other vegetables, and called the Gardens of the Deity.' The Leek was worshipped at Ascalon, (whence the modern term of Scallions), as it was in Egypt, at which latter worship Juvenal sneers—

—*porrum nefas violare ac frangere morsu.*

"*Leeks* and onions were also deposited in the sacred chests of the mysteries both of Isis and Ceres, the *Ceudven* of the Druids.

"*Leeks* are frequently seen among the Egyptian hieroglyphics; sometimes a *Leek* appears on the head of Osiris; and it is not uncommon to see one grasped in an extended hand.

"Hence, perhaps, the Italian proverb "*Parro che nasce nella mano,—A leek that grows in the hand,—*for a virtue. *Porrus*, a leek, is derived by Bryant from the Egyptian god Pi-orus, who is the same as the *Baal Peor* of the Phœnicians, and the *Bel* or *Belinus* of the Druids,"

III. LOVE OF THE WELSH FOR THEIR COUNTRY.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Love of country is a feeling, that cannot be too highly eulogised, a feeling deeply fixed in the bosoms of the inhabitants of every climate, however rude, and remote from the civilized world, and in none deeper than in the descendants of the ancient Cymry. This is proper:—men ought to love their country, it is the land of their fathers, and its very dust should be sacred with them, as being the remains of mighty men: it it was the glory of their fathers, and should be theirs. The warriors of old were anxious, when falling in a distant land, to be remembered in their own.

Raise my remembrance on the banks of Lora, where my fathers dwelt,

were the words of Carthon to the king of woody Morven; and such is, doubtless, the wish of many a lonely exile.